

CLASSICS

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THE HOMERIC „PHRĒN“.

As a schoolboy I was astonished, learning, that the Greeks had made the diaphragm the seat of mental faculties, and probably everybody else has been the same. What may have persuaded the ancients to do so? This thin, musculo-tendinous partition, about whose physiological function the layman knows almost nothing, the seat of thinking, feeling, willing! True, it is moving - there is „life“ in it -, but other organs are that in a very much more impressive way. Of all the organs, we possess in our body, the diaphragm is one of the last to attract the attention and interest of the unlearned. Still the seat of the soul!

What do our dictionaries teach us about „phrĒn“?

Liddell-Scott (1901):

„PhrĒn, 1. properly = the later word „diaphragma“, the midriff or muscle, which parts the heart and lungs (viscera thoracis) from the lower viscera (abdominis). 2. in Homer „phrĒn“ or „phrenes“ in the physical sense imply generally the parts about the heart, the breast, Lat. praecordia; the heart as the seat of passions; the heart or mind as the seat of the mental faculties, perception, thought; will, purpose“.

Mehler (1901):

„PhrĒn, middenrif (in deze bet. alleen Plur.). 2). vand. zetel en orgaan van het geestelyk leven, binnenst, geest, hart“.

Pape (1914):

„PhrĒn“, 1) bei den ältesten Schriftstellern das Zwerchfell, das Herz und Lunge von den übrigen Eingeweiden absondert. - Weil man aber das Zwerchfell als den Sitz aller geistigen Regungen und Fähigkeiten zu betrachten gewohnt war, als das rein körperliche Princip des geistigen Lebens ---- 2) die Seele, der Geist, Sinn, das Gemüth, übh. das Empfindungs-, Denk- u. Willensvermögen, oder wie auch wir es sinnlich bezeichnen, das Herz, der Sitz oder das Organ von „menos“, „nous“, „mētis“, „boulē““.

Müller (1919):

„Phrēn, concr. middenrif het heart omsluitend; vand. hart.
2) vand. berst, buik. 3) inberst, als uitgangspunt van
alle geestelyke „opwellingen“: begeerten, voornemens, ge-
-dachten. - Vand. geest“.

The whole theory of „phrēn“ (diaphragm
„körperliches Princip des geistigen Lebens“) is exposed
in Nägelsbach: „Homerische Theologie“ (1884) §§ 253-55.

See also Einsler: „Homer“. Zweite
Hälfte, p.77, where we read: „Es ist aber ganz natürlich,
dass für die Affekte ein besonderes Organ als Sitz ge-
sucht wird. Während das Deutsche als solchen das Herz be-
-zeichnet, wiegt bei Homer das Zwerchfell, Phrēn, plur.
phrenes, vor. Das Wort bedeutet bald eigentlich das kör-
perliche Organ, bald abgeleitet die darin waltenden Af-
fekte. Mit Wut wird Agamemnons Zwerchfell, Phrenes, er-
füllt, so dass es sich gänzlich verdüstert. ----“.

(1924).

Having paid our tribute to the dictio-
naries and to the exegetical writers we proceed to the
primary source, the poems, beginning with
Il. 16.481, where we are told of the fight between Pa-
troelos and Sarpedon, ending with the death of the last
mentioned. The lance of Patroelos was not thrown in vain
„All' ebal' enth' ara te phrenes erchatai amph' adinon
kēr“.

This is exceedingly clear and as writ-
ten by an anatomist, which can, however, not be said of
the renderings, we find with the following modern writ-
ers:

Way:

„There where the midriff fenceth the restless heart did
he smite“.

Well, the midriff „fences“, then, the
heart! But what might be the reason, that the midriff is
made a plurale tantum, as it is so absolutely one single
cupola?

Lang:

„Struck Sarpedon even, where the midriff clasps the bea-
„ting heart“.

This writer is obviously not much con-

cerned about anatomy. He is a philologist and follows the dictionaries, but it cannot be denied, that to anatomists - who are not forbidden to read Homer -, it is a hard blow to hear of the diaphragm, „clasping“ the heart.

Consulting the other translators we can not but see them writhing in their evil plight, how to understand that relation between the diaphragm and the heart.

Murray:

„Where the midriff is set close about the throbbing heart.“

Gertz:

„Der, hvor Mellemgulv slutter om Hjertet det faste, han
traf ham“.

Østbye:

„Der, hvor mellemgulvshinden er spændt som et dække om
hjertet“.

„Mellemgulvshinden“ is obviously quite a new word, nay, a new organ, created especially for this quotation.

Johansson:

„Utan han träffade just der hinnan kring hjertet sig
sluter“.

Leconte de Lisle:

„Car il frappa Sarpedon a cette cloison qui enferme le
coeur vivant“.

Vosmaer:

„Waar in des lichaams midden het rifvlies ligt in de hart-
streek“.

„Het rifvlies in de hartstreek“ is quite Greek to me.

v.d. Weerd:

„Juist waar het middenrif het steeds kloppende hart om-
„geeft“.

Voss:

„Sondern traf, wo uns Herz des Zwerchfells Hülle sich win-
det“.

Konstantinidou:

„Alla ton ektupēsen ekei, hopou to diaphragma sunerchetai
„me tēn pyknēn kai neurōdē kardian“.

Somebody, accustomed to think anatomically, cannot, however, read this verse without getting the conviction, that Homer means the lungs. There are two

of them, and they not only „clasp“ the heart, but they do exactly, what Homer says of them: „where the lungs are enclosed around the restless heart“, i.e. „where the lungs, enclosing the heart, dwell in the cage of the breast-wall“. The translators all render „erchatai“ in the active, but I am not able to see, which what right. I think, we must translate it, just as we do in Od.10.282-83: „Hetaroi de toi ---- erchatai“.

My rendering:

„But hit the heart, embraced within the lungs“.

Upon the stroke follows the fall of Sarpedon and his last words to Glaucos, after which the vv.503-04 tell us:

„ ---- Ho de lax en stēthesi bainōn
„ek chroos helke doru: proti de phrenēs auto heponto“.

Way:

„Then on his breast did Patroclus tread,
„And he plucked from the flesh the spear, and the midriff
came with the brass“.

Again a horrible idea, which is, however, shared by several other translators:

Lang:

„But Patroklos, setting his foot on his breast, drew the
„spear out of his flesh, and the midriff followed with
„the spear“.

Gertz:

„---- Patroklos sin Häl nu paa Brystet ham satte,
„Uddrog sit Spyd af hans Krop, og hans Mellemgulv fulgte
med Spydet“.

Østbye:

„ ---- Straks satte hin helt sin häl paa hans bringe.
„Spydsodden rykket han ut, og hans mellemgulv fulgte med
spydet“.

Johansson:

„ ---- Ty med hälen paa bröstet Patroklos
„drog sin lans ur hans kropp, att hinnan med kopparen
följde“.

Murray:

„And Patroclus, setting his foot upon his breast, drew
„the spear from out the flesh, and the midriff followed
„therewith“.

Lesconte de Lisle:

„Et Patroklos, lui mettant le pied sur la poitrine, arracha
„sa lance, et les entrailles la suivirent“.

This translator wants to be safe; but if
„phrenes“ now must mean „entrailles“ generally, it may mean
almost anything.

Vosmaer:

„---- Met zyn hiel op de borst hem getreden
„Trok hem Patroklos de speer uit het lyf, meerukkend het
midrif“.

v.d. Weerd:

„Toen trad Patroclus met den voet op zyn borst en trok hem
„de speer uit het lyf, en het middenrif volgde de richting
„der speer“.

Voss:

„---- Gestemt nun die Fers' auf die Brust ihm,
„Zog er die Lanz' aus dem Leib; es folgt' ihr die Hülle des
Herzens“.

Konstantinidou:

„Tote ho Patroklos patōn epi tou stēthous tou erusen apo to
„ptōma to doru, meta tou hopaion exēlthon kai ta splagchna
„tou“.

My rendering:

„---- Patroklos trod upon his breast
„And pulled his lance. The lung burst out“.

The poet says: „He pulled out the lance
through the skin, and the lungs followed upon it“. There
can, of course, be no question of the lungs being pulled
out in their entirety, but a small part of a lung may have
followed the lance. So Albert writes in his „Lehrbuch der
Chirurgie“ (1890): „In manchen Fällen wird auch der Rand ei-
-nes Lungenlappen aus der Wunde hervorgedrängt und bildet
den sogenannten Lungenvorfall“. Here again, thus, we are u-
pon solid ground, and the same is the case, when we state,
that the coming out of the diaphragm through a single wound
is absolutely excluded. It is so strongly fixed along the
base of the thorax, and its convexity is, even after death,
so tense, that it shows a complete lack of knowledge about
the anatomical relations to persist, that part of it should
follow the lance. True, we are reading poetry, and not ana-
tomy, but the poet is Homer, and he knew in an amazing de-
gree the things, he was writing of. It will show a healthy
principle to any translator to remember this and to realize,
that in case of inconsistencies he himself might be the
„dormiens“, and not Homer.

In Il.16.435 Zeus is in doubt. He wishes to save his son Sarpedon, but it has for long been decided, that he must now die. So Zeus says:

„Dichta de moi kradie memone phresin hormainonti“.

A consistent translator with faith in his dictionary ought here to say: „My heart in my heart“ or „my heart in my midriff“, which of course he wants to avoid. Let us then hear, what they say:

Way:

„Now the thoughts of mine heart be divided in twain as I muse this day“.

Lang:

„And in two ways my heart within my breast is divided, as I ponder“.

Murray:

„And in twofold wise is my heart divided in counsel as I ponder in my thought“.

Gertz:

„Tvivlraadigt vakler mit Hjärte, idet i mit Sind jeg betänker“.

Østbye:

„Tvilende banker mit hjerte i barm, naar tankerne dröfter“.

Johansson:

„Tvefaldt inom mit bröst därför mitt hjerta betänker“.

Leconte de Lisle:

„Mon coeur hesitant delibere dans ma poitrine“.

Vosmaer:

„Tweeerlei inzicht waakt in myn hart en denkende zinnen“.

v.d. Weerd:

„Tweeerlei is myn hart van plan, terwyl ik in myn geest overleg“.

Voss:

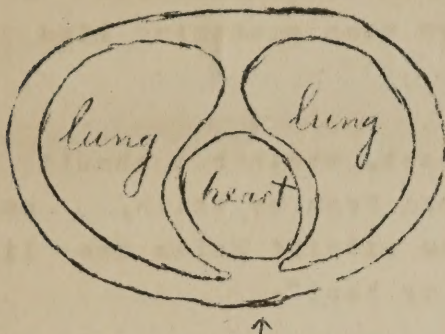
„Zwiefachen Rath nun bewegt mein sinnendes Herz im Busen“.

Konstantinidou:

„Enō de skeptomai, duo tina moi legei hē kardia mou“.

I do not think, any of these translations be very clear or plausible, when compared with the words of Homer. And still the quotation is simple. The heart is really seated in the lungs, not in the in-

the
terior of them of course, but in elliptical space, formed by
the concavities of the two lungs and of the breast-bone in
front. A rough diagram like that here shown, representing a
transverse section through the human chest at the height of the
heart will at a glance show that.



heart"), dealt with in the beginning of this paper.

The literal translation of our quotation would be: „My heart in my lungs suggests to me, thinking in two directions“.

My rendering:

„When pondering my mind points out two ways“.

Anatomical evidence is also to be gathered from
Od.9.299-302:

„Ton men egō bouleusa kata megalētora thumon,
„asson iōn, xiphon oxu erussamenos para mērou,
„outamenai pros stēthos, hoti phrenes hēpar echousin,
„cheir' epimassamenos“.

May:

„Then thought I, my heart within, full softly to steal more
nigh,
„And swiftly to draw the keen true blade from beside my
thigh,
„And to feel with mine hand for the part where the fence of
the ribs left bare
„The liver, and strike to the heart“.

I leave to the reader to compare carefully these verses with those of Homer. Here shall only be pointed to the following: „Phrenes“ is translated „the fence of the ribs“. In the translation Homer is made to tell us about „the ribs leaving bare the liver“, which they never do, save in very exceptional, very pathological cases, when the liver is considerably enlarged. A word, so well known as „stēthos“ is translated by „heart“. And then the logic of the behaviour of Odysseus: He would feel with his hand for

the inferior margin of the liver (right side of the abdomen) and then strike to the heart (on the left side of the breast-bone). The distance between the two indicated points is with an ordinary man about 25 centimetres or more. With Polyphemos it must have been something like a metre.

Butcher-Lang:

„So I took counsel in my great heart, whether I should
„draw near, and plug my sharp sword from my thigh, and
„stab him in the breast, where the midriff holds the liver,
„feeling for the place with my hand“.

Caulfield:

„Then did a mighty resolve come into my soul, to creep
softly
„Up to his side, and, drawing the long sharp sword that I
carried,
„Stab him beneath the breast, where the midriff covers
the liver“.

Murray the same.

Gertz:

„Först udtänkte jeg nu det Raad i mit mandige Hjerte,
„När ham at gaa, mit hvæssede Sværd fra Länden at drage
„Og i hans Bryst det bore, hvor Leveren sidder i Livet,
„Fölende frem med min Haand“.

Garborg:

„Fyst i hugen daa upp den tanken kom meg aa gange
„tett in aa risen og raskt fraa mjödmi sverdet mitt
draga,
„stöjte det so gjenom bringa hans inn gjenom tindri og
livri
„med fast fatande hand“.

Lagerlöf:

„Först paa det raadet jag grundade nu i mitt manliga
hjärta
„honom att nalkas och dragande ut mitt svärd ifraan
länden
„stöta det in i hans bröst, där lefvern sitter i lifvet,
„kännande för mig med hand“.

Leconte de Lisle:

„Et je voulus, dans mon coeur magnanime, tirant mon epee
„aigue de la gaine et me jetant sur lui, le frapper a la
„poitrine, la ou les entrailles entourent le foie“.

Bernard:

„Vais-je, au long de ma cuisse, tirer mon glaive a pointe
„et, lui courant dessus, le lui planter au ventre, juste
„au point ou le foie pend sous le diaphragme? ma main sau-
„-ra tater!“

Vosmaer:

„Toen in het moedige hart tot een wakker besluit my
beraadend,
„Traad ik hem nader, en wilde het zwaard aan myn zyde
„Trekken en treffen zyn borst, op de hoogte van lever en
midrif;
„Ja, reeds trok ik het zwaard“.

The last six words seem to be „cheir’
epimassamenos“. It is an original rendering, but hardly
the thought of Homer, as little as the corresponding pas-
sage with Garborg. Leconte de Lisle leaves the words out.

v.d. Weerd:

„Toen nam ik in myn moedig hart het besluit hem te nade-
„ren, het scherpe zwaard van myn zyde te trekken en met
„de hand hem betastend hem in de borst te treffen, waar
„’t middenrif de lever omsluit“.

Voss:

„Jetzt stieg der Gedank’ in meine zürnende Seele
„Näher zu gehn, das geschliffene Schwert von der Hüfte
zu reissen
„Um ihm die Brust zu durchgraben, wo Zwerchfell und
Leber sich treffen,
„Mit nachbohrender Faust“.

Trendelenburg:

„Jetzt der Gedanke mir kam - ich sann für alle auf Rettung -
„Nah zu treten heran, das Schwert vom Schenkel zu
reissen,
„Ihm zu durchbohren die Brust, wo das Zwerchfell hüllet
die Leber,
„Tastend die Stell mir ab mit der Hand“.

Nägelsbach:

„Ihn zu stossen in die Brust, wo das Zwerchfell die Le-
„ber umschliesst“.

Polylas:

„K’ eipe hē gennaia mou psuchē to akonēto spathi mou
„na xegumnōsē epanō tou, ’s to stēthos na to empōxō
„ekei, pou to diaphragma skepazei to sukōti“.

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What Odysseus considered was to stab Polyphemos in the liver, because he knew, that a deep wound there would cause a profuse bleeding and as a consequence immediate death. The site of the liver he knew to be in the inferior concavity (the basal concavity) of the right lung, which concavity is lined by the diaphragm. He further knew, that the front-side of the liver is covered by the ribs, and that the best place for his stab would be under the margin of the lowest rib, stabbing upwards. His idea was then, with his hand to ascertain the position of the lowest rib and then to proceed to the murder.

My rendering:

„That plan then rose within my crafty mind:
 „Go near him, pull the sharpened sword, you wear,
 „Your hand will find the liver's place. Then stab
 „Towards the breast“.

In the twenty-third song of the Iliad we are told of the nightly visit, paid to Achilles by the psyche of Patroklos. Achilles was strongly impressed, and it was obviously the first time, that anything like that happened to him. He, like other people, had often seen someone in a dream, but this was different, and he was very stricken. His monologue after the event begins thus:

Il. 23.103-04:

„O popoi, ē hra tis esti kai en Aidao domoisin
 „psuchē kai eidōlon, atar phrenes ouk eni pampan“.

Way:

„O strange then even in Hades' homes - and I knew not
this -
 „They have spirit and shape, albeit in the^e no life there
is“.

Did Achilles really not know anything about the dwelling of the psyches in Hades? We cannot believe that. And what does Achilles mean, saying „albeit in these no life there is“? How did he state that? Did he see it? Of course not. Did he conclude it? Just as impossible. He had no means at all to make that statement.

Myers:

„Ay me, there remaineth then even in the house of Hades a
 „Spirit and phantom of the dead, albeit the life be not
 „anywise therein“.

Murray:

„Look you now, even in the house of Hades is the spirit
„and phantom somewhat, albeit the mind be not anywise
„therein“.

Gertz:

„Sælsomt! saa er der da sikkert endogsaa i Hades's
Bolig
„Ret som en Sjæl og en Skygge, men Livskraft mangler
den ganske“.

Heiberg:

„I Hades er en Sjæl og et Billede, men uden Bevidsthed“

Østbye:

„Aa, for et syn! Saa er der da selv i Hades' bolig
„aander og skygger af mænd; men al deres livskraft er
svunden“.

Leconte de Lisle:

„O Dieux! l'ame existe encore dans le Hades, mais com-
„me une vaine image, et sans corps“.

Vosmaer:

„Ach er bestaat alzoo nogwel in des Aides' woning
„Schynbeeld, schim van den mensch, maar niets van het
werkelyk leven“.

v.d. Weerd:

„Achl er bestaat dus ook in de woning van Hades slechts
„schim en een schyn van den mensch - maar werkelyk le-
„ven is er niet in aanwezig“.

Voss:

„Götter, so ist denn fürwahr auch noch in des Aides
Wohnung
„Seel' und Schattengebild, allein ihr fehlt die
Besinnung“.

Konstantinidou:

„Pheul huparchousi bebaiōs eis ta oikēmata tou Ploutō-
„nos psuchai kai homeiōmata, sōma homōs posōs den e-
„chousi“.

In these translations then we have
found „phrēn“ rendered by: „life“, „mind“, „Livskraft“,
„Bevidsthed“, „corps“, „werkelyk leven“, „Besinnung“,
„sōma“. Again I ask: how did Achilles state that? Was
it not marvellous, what that psyche was able to do?
Quite without „life“, „mind“, etc.!

When Achilles, full of amazement,

says „atar phrenes ouk eni pampan“, without doubt he informs us of something, that he has seen, not conjectured, namely the startling fact, that something very essential was missing. Patroklos' shade had been standing bent over him („huper kephalēs“, v.68; „epheistēkei“, v.106; see the translations of v.68 by Gertz, Østbye, Vosmaer, v.d.Weerd, Voss), and Achilles had observed, that its chest was empty. It had no lungs. We may suppose, that all organs were missing, but Achilles mentions only the lungs, as these were the seat of the soul, the mind. I cannot help thinking of the elf-girls in the old danish fairy-tales, who were hollow at the back: they were only front („facade“); seen from behind their chest proved empty.

In the following quotation we read of sailors in a very dangerous position, and Homer says: Il.15.627-28:

„ ---- Tromeousi de te phrena nautai“.

Way:

„ ---- And the heart of the shipmen shuddereth
„In fear“.

Lang:

„And the sailors fear, and tremble in their hearts“.

Murray:

„And the hearts of the sailors shudder in their fear“.

Gertz:

„ ---- Og svart i Sind Söfolkene bäver
„Grebne af Skræk“.

Østbye:

„ ---- Da skælver i rædsel
„sjömandens hjerte“.

Johansson:

„ ---- Och i hjertat de bäfvande sjömän
„darra“.

Leconte de Lisle:

„Et que les matelots sont epouvantes“.

Vosmaer:

„ ---- En het hart van het angstige bootsvolk
„Beeft“.

v.d.Weerd:

„En het angstige scheepsvolk beeft in zyn hart“.

Voss:

„ ---- Und es bebt den erschrockenen Schiffern

„Bange das Herz“.

The tremble, that is meant, is however not one of the heart, but one of the whole thorax, as most people will have had the opportunity of observing on one or other occasion with themselves or others. The tremble is seated in the muscles of the chest-wall or sometimes even in practically all the muscles of the body. The poet, however, supposes the impulse to originate inside, in the lungs, the container of air and the organ, that occupies almost the whole thoracic cavity.

In this case Homer quite exceptionally uses our word in the singular, and probably of technical reasons. The syllable „na“ is short, but „nas“ would have been long.

We too as a rule speak of our „lungs“ realising, that there are two separate organs, connected by a common conduit, but we may just as well speak of our „lung“, contemplating it as a compound organ, f.i. „the lung is one of the centres of life“.

My rendering:

„The seamen shake within
„From fear“.

In another case it is Agamemnon, who is seized with terror, seeing the bad position of his army:

Il.10.10:

„Tromeonto de hoi phrenes entos“.

Way:

„Within him his spirit lamented sore“.

Lang:

„And his spirits trembled within him“.

Murray:

„And his heart trembled within him“.

Gertz:

„Og heftig hans Mellemgulv skälved derinde“.

Zatbye:

„Og skalv av gru i sit hjerte“.

Johansson:

„Och aangest betog hans sinne i bröstet“.

This translator then takes the word quite psychologically, but the verb „tromeonto“ seems rather to indicate, that Homer thinks of something bodily.

Leconte de Lisle:

„Et tout son coeur tremblait“.

Vosmaer:

„ ---- En hem klopte de trillende boezem“.

The „klopte“ points to the heart, but the „boezem“ is the breast“.

v.d. Weerd the same.

Voss:

„Und Angst durchbebte die Brust ihm“.

Konstantinidou:

„Kai etremen hē psuchē tou“.

My rendering:

„Within his breast a tremble rose“.

Seven times we find the „phrenes“ described as being „amphimelainai“ (black everywhere), always in people, strongly moved in some way.

The passages are the following:

Il.1.103-04:

Homer tells us, that the coal-black lungs of the angry Agamemnon were full of disgust. I render „menos“ thus in this passage, conceiving it as „obstinate antagonism“ („menō“=I remain). The idea of „menos“ is splendidly developed, though the word is not used, in Il.11.548-65.

Il.17.83:

Hektor has just been informed by Apollo, that Menelaos has killed Euphorbos, and „deep sorrow filled Hektor's coal-black lungs“. The verb „pukazō“ is narrowly related with „puknos“ (compact) and means „to cover tightly outside or inside, giving resistance and protection. „To cover inside“ is „to fill“. Two instances of this sort are Hes.Op.542 and Od.12.225, in which last case a Dutch translator might use the word „verstoppen“. Our quotation means thus: „Heaviest sorrow poisoned (tightened and blackened) Hektor's lungs“. In medicine we speak of hepatisation of the lung, when the diseased organ is very hard, almost as a liver, and very dark.

Il.17.499:

Here we have a similar, still slightly different case. Automedon, in a dangerous position, confronted with two

as valiant warriors as Hektor and Aineias, sends his prayers to father Zeus „and was filled in his black lungs with valour and strength“, which means „received so much valour and strength into his lungs, that they became quite black.“ The idea, that the organ should assume a dark colour, when in action, is not so bad. Every organ in strong activity gets automatically an enlarged supply of blood. People in Homeric times may sometimes have had the opportunity of observing black lungs -- but never a black diaphragm!

Il.17.573:

Here Athene fills Menelaos' lungs with irrepressible courage, like that of the fly („muid“), that, though driven away, cannot help returning to suck the human skin, loving the smell of blood. „Such savageness she filled into his lungs, that they blackened“. There is a small difficulty in this quotation. The „muid“ is a sort of country-house-fly, sometimes appearing in swarms and being attracted by milk and other organic substances and strongly by the human skin. Such flies, however, in our northern countries, are not able to bite through the human skin and reach the blood. I know, however, by experience, that house-flies in Australia are really able to bite, and such in the Mediterranean countries may be able to do the same or may have been able to do it in the age of Homer.

Od.4.661:

Antinoos learns from Noemon, that Telemachos has left Ithaca on board a borrowed ship, and he is very displeased („achnumenos“). „And his intensely black lungs („mega am-phimwlainai“) filled“. We are not explicitly told, with what they filled, but it is easy to complete the sentence with „acheos“ (speaking Homericly) or „with blood“, speaking physiologically.

For all these quotations Way has such renderings as:

„his passion-beclouded spirit with ire was filled“.

„but with terrible anguish o'ershadowed was Hector's inmost heart“.

„And with valour and strength Zeus thrilled his inmost spirit through“.

„With suchlike daring the darkling chambers she filled of
„his heart“.

„And a torrent of fury and shame o'er his passion-dark
„soul did she pour“.

Butcher-Lang says:

„His dark heart“.

„Dire grief darkened Hector's inmost soul“.

„Was filled in his inmost heart with valour and strength“.

„Even with such boldness the goddess filled his inmost
„heart“.

„His black heart was wholly filled with rage“.

Caulfield:

„His black heart also was hot and determined“.

Murray:

„And with rage was his black heart wholly filled“.

Gertz:

„Af rasende Vrede hans helt formørkede Hjerte fyldtes“.

„Hektor omslød da frygtelig Sorg, som hans Tanker for-
„mørked“.

„Fyldtes hansharmformørkede Sind med Kampmod og Styrke“.

„Saadant et Mod hun göd i det harmformørkede Hjerte“.

„Af Harmen hans trindtformørkede Hjerte svulmede höjt“.

Østbye:

„Utämmelig vildskab fyldte hans mörke, natsorte själ“.

„Hector blev mörk i hu og fölte en knugende smerte“.

„Og hjerte, det mörke, blev fyldt med urokkelig kampmod“.

„Saaledes fyldte hun nu med mod hans natmörke hjerte“.

Garborg:

„Av harm honom svellande hjerta i myrker huldast“.

Johansson:

„Och fruktansvärat uppsvällde af vrede det mörka hjertat“.

„Frätande sorg omslöt daa Hektors skymliga hjerta“.

„Fyllides med kraft och med mod hans rundtomtöcknade hjer-
„ta“.

„Slikt var det mod, hon göt i hans rundtomtöcknade hjer-
„ta“.

Lagerlöf:

„Och af harm hans svartomtöcknade sinne jäste“.

Leconte de Lisle:

„Plein de douleur“.

„Une amere douleur saisit le coeur sombre de Hector“.

„Plein de force et de courage dans son coeur sombre“.

„Elle mit cette audace dans son coeur sombre“.

„Et une noire colere emplissait son coeur“.

Berard:

„Le chagrin, la colere emplissaient jusqu'au bord son esprit
„noye d'ombre“.

Vosmaer:

„'t Sombere bewolkte gemoed liep over van gramschap“.

„Bittere smart trof Hektor de somber benevelde zinnen“.

„Wiessen de moed en de kracht in den donkerbenevelde boe-
„zem“.

„Zoo volhardde de moed in het somberbewolkte gemoede“.

„Het somberbewolkte gemoed liep over van gramschap“.

v. d. Weerd:

„Van woede zwol zyn (door hartstocht) onduisterd gemoed“.

„Maar vreeslyke grievende smart omnevelde thans Hektor het
„(door weemoed) onduisterd gemoed“.

„Werd zyn (door woeste strydslust) onduisterd gemoed ver-
„vuld“.

„Met zulk een driestheid vervulde zy zyn (door woeste
„strydslust) onduisterd gemoed“.

„En van woede zwol zyn door toorn onduisterd gemoed“.

Voss:

„Es schwoll ihm das finstere Herz, von Galle schwarz um-
„strömt“.

„Hektorn umfing Wehmut das finstere Herz in dem Busen“.

„Ward mit Kraft und Gewalt sein finsternes Herz ihm erfül-
„let“.

„So ausharrender Trotz erfüllt' ihm das finstere Herz nun.“

„Ihm schwoll von schwarzer, strömender Galle hoch die
„Brust“.

Nägelsbach:

„Dem Hektor zog schreckliches Leid das ringsdunkle Zwerch-
„fell zusammen“.

Konstantinidou:

„Hai de kata polu eskotismenai phrenes tou eplērounto or-
„gēs“.

„Tou d' Hektoros tēn kardian deinē ekalupse lupē“.

„Ho hopoios euchēteis eis ton patera Dia hēto plērēs an-
„dreias kai dunameōs“.

„Toioutou tharrous eneplēse tēn psuchēn autou“.

Polula:

„Kai hola egemisan thumo ta sōthica tou katamaura“.

In my opinion the word „amphimelainai“ clearly indicates, that we have to take „phrenes“ anatomically, anyhow that primarily a bodily organ was meant, and I think, there is sufficient evidence, that we should reject the diaphragm and put the lung into its place. The lungs are in many cases very dark, sometimes constantly, sometimes temporarily. In numerous morbid cases they are overfilled with blood („plethora“) and of a purple or absolutely black colour. Apparently Homer (his age) possessed some experience about the pathological anatomy of the lung and had concluded, that even emotions would attract blood to the lungs and darken them, after which they would recover their normal aspect, only when the equilibrium was restored. In my renderings I will retain the anatomical term „lung“, but of course, as soon as we are certain about the original meaning of the word, we may also use the metaphorical expression „mind“.

My renderings:

„Black blood and rage beset his lungs“.

„An awful, darkening grief beset the lungs

„Of Hektor“.

„---- But he besought the father Zeus,

„Who filled his lungs with blackening strength“.

„That blackening courage she made fill his lungs“.

„His lungs grew black and burst with rage“.

Several times we meet the expression „pukazein phrenas“. One instance has been dealt with already, and more are not necessary. We will only point to the narrowly related „pukinai phrenes“, in which the adjective means „choked, crowded, rich, well assorted“, very much the same as our expressions „a head full of ideas“ and inversely „an empty head“.

In the fourteenth song of the Ilias Hera wants to make the eyelids of Zeus heavy and his witty phrenes ineffective by means of a delicious sleep of exhaustion.

11.14.184-85:

" ---- Tod' hupnon epēmōnā te liaron te
„cheue epi blepharōisin ide phresi peukalimēsīn“.

Way:

" ---- That in slumber soft and sweet she might drown
„His eyes and his piercing wit in the net of forgetfulness
caught“.

Lang:

„And a sweet sleep and a kindly she should pour on his eye-
„lids and his crafty wits“.

Murray:

„And she might shed a warm and gentle sleep upon his eyelids
„and his cunning mind“.

Gertz:

" ---- Og saa hun en blid og kvægende Slummer
„Over hans Øjne og over hans kløgtige Sind kunde gyde“.

Østbye:

" ---- Saa hun mildt kunde sænke den kvægende slummer
„over hans øjne og dysse i søvn hans kløgtige tanker“.

Johansson:

" ---- Daa kunde hon gjuta kring gudens
„ögonlock och spanande själ den ljufvaste slummer“.

Leconte de Lisle:

„Afin qu'un doux et profond sommeil fermât ses paupières et
„obscurcit ses pensées“.

Vosmaer:

" ---- Een zachten en koestrenden sluimer
„Wilde zy dan op zyn oog en schrandere zinnen verspreiden“

v.d. Weerd:

„En dan een verkwikkenden en zoeten slaap over zyn oogleden
„en zyn verstandigen geest te spreiden“.

Voss:

" ---- Und sie ihm einschläfernde sanfte Betäubung
„Giessen möcht' auf die Augen und seine waltende Seele“.

Konstantinidou:

„Kai chusē hautē epi tōn blepharōn kai tōn sunetōn phrenōn
„tou hupnon euareston kai glukun“.

All these translators take our word in a purely psychological meaning, and there is no objection to that. The „phresi“, however, is put alongside „blepharōisin“

and it is therefore probable, that like ^{this} word it is meant
bodily and anatomically. As Hera wanted the Sleep to keep
the eyelids of Zeus closed (resting upon them), so prob-
ably some other organ, seat of psychical faculties, was
likewise to be kept inactive by him. Approaching the que-
stion from this side, we would only find two organs, de-
serving our attention, namely the heart and the lungs,
the two great motors of our body, both placed in the tho-
rax, in which we so strongly feel the biological reac-
tions, accompanying the passions.

The heart, however, is only slight-
ly influenced by sleep and in no very impressive way. But
the lungs are much more so. Well known to everyone is the
calm, deep respiration of the sleeper in strong contrast
with the quick and more superficial breathing of the agi-
tated or very active person.

My rendering:

„To close his eyes and slow his crafty breath
„By deep, unconscious sleep“.

In thirteen cases Homer says, that
„thumos“ is seated „en phresin“, f.i. in Il.8.201-02, in
which passage Hera asks Poseidon:

„ ---- Oude nu soi per
„ollumenōn Danaōn olophuretai en phresi ētor?“

Way:

„ ---- The heart of thee
„Is nowise moved with compassion for the Danaans perish-
ing“.

Lang:

„Not even thine heart within thy breast hath pity on the
„Danaans perishing“.

Murray the same.

Gertz:

„ ---- Har end ikke du nu
„Ynk i dit Sind med Danaernes Mænd, hvem Undergang truer?“

Østbye:

„ ---- Si, føler selv du i dit hjerte
„slet ingen ynke for danaernes mænd som maa segne i døden?“

Johannsen:

" ---- Svider nu icke

"hjärtat i bröstet på dig för Danaernas döende skarer?"

Leconte de Lisle:

"Ton coeur n'est-il point enu dans ta poitrine quand les

"Danaens périssent?"

Vosmaer:

" ---- Ryst in uw boezem

"Geenerlei deernis thans met de Danaers, prys aan
verdelging?"

v.d. Meer:

"Heeft dan niet eens uw gemoed in de borst deernis met

"de bezwykende Danaers?"

Voss:

" ---- Wenden auch dir nicht

"Argos' sinkende Scharen das Herz im Busen zu Mitleid?"

Konstantinidou:

"Oude su ---- den lupeisai me tēn kardian sou tous apha-
nizomenous Hellēnas".

My rendering:

" ---- Can you unmoved

"Be witness to the ruin of your friends".

Other instances are:

Il.8.462. ---- 10.232. ---- 13.280,487. ---- 19.178. ----
20.38. ---- 21.386. ---- 22.257. ---- Od.15.185. ---- 18.73.
23.172.

Again five times we are told, that
"ētor" is seated "en phresin", f.i. Il.8.413, where Iris
prevents Hera and Athena from being too foolish in their
opposition to Zeus:

"Pē mematon? Ti sphōin eni phresi mainetai ētor?"

May:

"Whitherward rush ye? -- why are your proud hearts
madnessdriven?"

Leaf:

"Whither hasten ye? Why are your hearts furious within
your breasts?"

Murray:

"Whither are ye twain hastening? Why is it that the
hearts are mad within your breasts?"

Gertz:

"Hvor vil I hen? Hvad er det for Vanvid, der bor jer i
Hjertet?"

Østbye:

„Hvorhen saa hidsig? Hvi raser saa vildt i barm eders
hjerte?“

Johansson:

„Hvarthän stormen I? Hvad aastunden saa högt I i sinnet?“

Lecoute de Lisle:

„Ou allez-vous? Pourquoi votre coeur est-il ainsi trou-
„ble?“

Vosmaer:

„Waarheen streeft gy zoo snel? Wat raast u het hart in
„den boezem?“

Voss:

„Sagt mir, wohin so eifrig? was wütet das Herz euch im Bu-
-sen?“

My rendering:

„But are you senseless then? Where do you go?“

Other instances are: Il.16.242. ---
17.111-12. --- 19.169. --- Od.13.320-21.

Recapitulating then we have seen translators rendering the Homeric word „phrenes“ by a lot of different words: „diaphragm“, „heart“, „heartcovering“, „spirit“, „life“ and more. In this paper, however, the attempt has been made to show, that in all quotations, here presented, the noun has an anatomical meaning, being an organ of very vital importance, surrounding the heart, seated above the liver and supposed to assume a black colour in emotions: the lung.

From being the seat of the soul, „phrenes“ became the soul, the mind itself, and in a more or less purely psychological meaning we find the word in an enormous number of instances. It would of course not be possible to deal with them all here. Neither is it necessary, as the meaning is simple and well understood. We will just refer the reader to a great number of Homeric quotations, classifying them as concisely as possible:

1. „Soul“ or „mind“ generally the word means in Il.1.107, 342. --- 1.213. --- 3.108. --- 4.104. --- 5.493. --- 6.61, 352. --- 7.120. --- 8.360. --- 9.119. --- 9.184. --- 10.45. --- 12.173. --- 13.115, 788. 15.203. --- 16.842. --- 24.114, 135. --- Od.3.266. --- 4.102. --- 16.459. --- 24.194.

2. The seat of consciousness it is in 81.1.55. --- 2.33, 70. --- 9.313. --- 10.139. --- 11.794. --- 16.33, 36. --- 19.88, 121, 343. --- Od.1.328.

Od.5.208, 427. --- 8.556. --- 10.557. --- 11.146. ---
14.227. --- 15.234, 445. --- 16.282, 291. --- 18.158. ---
21.1, 301. --- 22.347, 501.

3. Seat of intellect: Il.17.260. ---
24.563. --- Od.1.115. --- 10.493. --- 18.215. --- 22.501.

4. Cleverness: Il.1.115. ---
6.234. --- 7.360. --- 9.377. --- 12.234. --- 13.394, 432,
558, 631. --- 14.92, 95, 141. --- 15.128, 724. --- 16.493,
805. --- 17.171, 173, 470. --- 18.311, 419. --- 19.137. ---
20.35. --- 24.201. --- Od.2.243. --- 4.246. --- 7.111. ---
8.168, 240, 448. --- 9.362, 454. --- 10.553. --- 11.337,
367. --- 13.327. --- 14.178, 290. --- 15.421. --- 16.309.
17.454. --- 18.220, 240, 427, 331, 391. --- 19.122. ---
20.228. --- 21.288, 297, 301. --- 22.298. --- 23.14. ---
24.194.

5. Consideration: Il.1.297. ---
2.3. --- 4.39, 259, 671. --- 9.423, 434, 600, 611. ---
10.4, 507. --- 11.411. --- 13.55. --- 15.163. --- 16.444,
851. --- 17.106. --- 18.15, 463. --- 19.213. --- 20.116,
310. --- 21.19, 94, 583. --- 22.235. --- 23.176. ---
24.197. --- Od.1.151, 294, 427, 444. --- 2.93, 363. ---
3.26, 132, 151. --- 4.676, 729, 732, 777, 843. --- 6.65. ---
8.273, 559. --- 9.11, 419. --- 10.438. --- 11.204, 428,
454, 474. --- 14.337. --- 15.326. --- 16.281, 299. ---
17.66, 548. --- 18.216, 345. --- 19.10, 236, 495, 570. ---
20.38, 41. --- 22.333, 347. --- 24.128.

6. Knowledge: Il.2.301. --- 4.163.
5.406. --- 6.447. --- 8.366, 446. --- 16.530. --- 20.246.
21.61. --- 22.296. --- Od.4.632. --- 7.327. --- 13.417. ---
15.211.

7. Worry: Il.6.355. --- 15.61. ---
18.73, 88, 446. --- 19.125. --- 24.105. --- Od.4.813. ---
7.218, 219. --- 8.154, 4511. --- 11.195. --- 17.470. ---
24.233, 423.

8. Anger: Il.2.241. --- 16.61. ---
19.127. --- Od.6.147.

9. Fear: Il.1.555. --- 9.244. ---
10.538. --- 15.194. --- 24.152, 181. --- Od.4.825. ---
14.88. --- 24.353.

10. Sympathy: Il.5.326. --- 10.46.
17.325. --- 21.101. --- Od.19.248. --- 24.465.

11. Modesty: Il.10.237. ---
13.121. --- 24.40. --- Od.2.231. --- 5.9. --- 11.445. ---
14.433. --- 19.353.

12. Joy: Il.1.474. --- 6.481. ---
 8.559. --- 9.186. --- 18.493, 609. --- 19.19, 174. ---
 20.23. --- 23.800. --- Od.5.74. --- 6.106. --- 9.131,
 368. --- 17.174. --- 19.471. --- 24.382, 435.

13. Strength: Il.3.45. --- 4.245.
 16.157. --- 18.430. --- 20.381. --- 21.145. ---
 Od.1.89. --- 17.238. --- 19.347.

14. Courage. Il.24.171. ---
 Od.3.76. --- 6.140.

15. Desire: Il.11.89. --- 14.221,
 264, 294. --- 24.282. --- Od.2.34. --- 6.180. ---
 15.111. --- 17.355. --- 21.157.

Seeking related words, which might be able to throw some light upon „phrēn“, we find in the first place the three composite verbs „eispheō“, „diaphreō“, „ekpheō“, which mean „allow passage into, through and out from“, and the words clearly contain an idea of „difficult passage through a narrow space“.

Quotations from the later literature - Homer does not use these words - are the following:

Ar.Wasps.892:

„Hōs hēnik' an legōsin ouk esphresomen“.

Dem.8.15:

„Oioimai ---- kai toutous eisphresesthai mallon“.

Eur.Troad.646-47:

„Eisō te melathrōn kompsa thēleion epē
 „ouk eisephroumēn“.

Ar.Aves.193:

„Knissan dia tēs poleōs ou diaphresete“.

Ar.Wasps.156:

„Ouk ekphreset', ō miarōtatōi“.

Luc. Lexiphr.125:

„Enteuthen ouket' auton exephreiomen“.

The meaning of these words agrees very well with „phrēn“ meaning „lung“ (but not with „diaphragm“), as the really characteristic feature of this organ is the incessant, rhythmical passing in and out of the air,

we breathe.

Then we find the verb „aphreð“, which we meet in Il.11.282: „The horses' foam covered their chests“, in which case the air, contained in the foam, of course originated from the lungs. The same verb would be serviceable, if we wanted to say of a man, that he „blew with rage“ (Danish: „skummede af Raseri“).

This verb has a corresponding noun, „aphros“, which we find in Homer in Il.20.168-69, where we are told of the fighting lion: „foam covers his teeth.“

Probably from this same source originates the name of Aphroditē and several related words, „Aphrodiázō“, „aphrodisiakos“ and others, which have, I suppose, nothing to do with the foam of the sea, but with the foaming, ejected sperma of man.

Again we have „metaphrenon“, the back, literally „what is seated behind the lungs“. See Il. 2. 266 and 267.

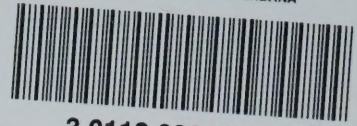
Related to „phrēn“ and „phreð“ is also the noun „phrear“ (source), and really the „phrenes“ may be looked upon as a source, from which issues (bodily) damp air and sometimes more solid substances, and mentally thoughts and words.

B.Th.Justesen.

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